

# THE BAPTIST RECORD.

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## Southern Baptist Convention--Continued

### Saturday Morning Session.

The clouds are lowering but that does not hinder the brethren from gathering at the Armory at an early hour. Such happy greetings are witnessed on every hand. The Courier-Journal, the leading city paper, designates this convention as the largest denominational delegated body in the entire world.

After the regular devotional exercises the Convention entered into the celebration of the Jubilee Year of the Seminary. The faculty, trustees and student body of the Seminary, marched from Norton Hall to the Armory, where a life-sized oil painting of Dr. J. P. Boyce, the first president of the Seminary, was unveiled. Dr. E. C. Dargan, a long time member of the faculty, presented the painting to the Seminary, in behalf of Dr. Boyce's three daughters, who were unable to be present on account of sickness in the family. Dr. J. B. Marvin, of Louisville, accepted on behalf of the Seminary.

In Dr. Dargan's address of presentation he traced the movement of the fifty years of the Seminary and was followed with the closest attention. He paid a high tribute to the memories of Dr. Boyce, Dr. Broadus and Basil Manly, Jr., and William Williams, early and great men of the Seminary. Three thousand students had been instructed there, he said. They had gone to all parts of the world spreading the Gospel. He said that it had been the main supply of preachers and missionaries in all that time, and he paid particular attention to its influences for and service to the denomination. Then followed his words of presentation to the Seminary of the portrait of Dr. Boyce, while the convention stood. He spoke in the highest terms of the greatness of soul and greatness of brain of Dr. Boyce.

Dr. J. B. Marvin, one of the trustees of the Seminary and one of its most enthusiastic supporters, received the gift. He said: "James Pettigrew Boyce, preacher, patriot, statesman, scholar, leader and founder of the Southern Baptist Theological Seminary, was chosen of God.

"Thirty years ago I fell under the charm of this man, big of body, big of heart, big of brain. Among my most cherished possessions is the remembrance which clings like a sweet savor of my acquaintance with him and his family. He was my friend, my neighbor, at times my patient, in every relation admirable. I am compassed about by a goodly company who, with one accord, will agree with me that to have known him was in the deepest and truest sense a liberal education. To him could be justly accorded the greatly coveted and well-deserved title of the true physician, the friend of man.

"Chief among the hard sayings of the Gospel is the declaration, 'He that loveth father, or mother, or son or daughter more

than me is not worthy of me.' Yet the spirit that makes possible its acceptance is responsible for Christianity and has compelled men to follow ideals. The call comes in vain to all at one time or another, 'Follow me.' Many are the wandbearers, but few are the mystics. As the old Greek has it we know it better, 'Many are called, but few are chosen.' We honor those who respond to the call; we long to tell the story of their lives.

"We have seen the travail of the soul of this 'chosen' one, and how at times, like the great seer of Israel, he was ready to lie down and die. Dr. Boyce and his colleagues learned and taught that great lesson of life that man is not here to get all he can out of life, but, rather, to make the lives of others happier. This is the essence of the oft-repeated admonition of the Christ. 'He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.' On which hard saying if the children of this generation would lay hold, there would be less of misery and discord in the world.

"Dr. Boyce knew the 'master word,' that true philosopher's stone, that open sesame to every portal—Work. With the master word and the motto 'Peace on earth and good will toward men' this institution had its being. This is the great workshop ordained of God where the 'chosen' are made meet for the Master's use.

### Beauty of Holiness.

"Men have attempted to express in various ways their conceptions of the beauty of holiness. The angel choir in Lincoln cathedral is said to be one of the loveliest of human works. What manner of men were they who wrought such beauty? What was the secret of their art? By what spirit were they moved? Listen to the voice of the leader of the Antiphon: 'That Thy power, Thy glory, and mightiness of Thy kingdom might be known unto men.' The answer of Boyce, Broadus, Manly, Williams is the Southern Baptist Theological Seminary.

"In my esteem the greatest enterprise of American Baptists, the harnessed Niagara, giving light, warmth, motor power, designed by the grace of God to be the most potent factor in the evangelization of the world. Believing in the immanence of the mighty dead (who dwell again in hearts made better by their presence), may we not, in due humility, echo the sentiments of Swinburne's hymn to man: 'Glory to man in the highest, for man is the master of things.'

"On behalf of the board of trustees of the Seminary I accept, with the expression of our grateful appreciation, this gift of the Misses Boyce—well befitting this occasion—of this portrait of their beloved father, and our honored founder and first president.

May the God of Boyce, of Broadus, of Manly, of Williams, grant grace and strength to their successors, that they may walk and work worthy of their vocation."

When Dr. Marvin had concluded his speech, Dr. E. J. Mullins, president of the Seminary, suggested that the audience sing the "Glory song." The entire auditorium was filled with the mighty volume of song.

Dr. Len G. Broughton, of Atlanta, Ga., delivered an address on "The Seminary's Value to the South." With refreshing and characteristic humor he held the large audience, sometimes convulsed with laughter. He said it was necessary for the denomination to keep up its fight against sin. We need men in our pulpits who are trained for work.

Dr. Mullins outlined the work of the Seminary—its needs, and the work it may do in spreading the gospel if the additional endowment of \$600,000 is completed. He spoke of the great tasks of the present faculty and the need of enlarged salaries, which rank low compared with those of instructors of other seminaries of high order. The Seminary needs a director in the library and some assistance in the class rooms.

Dr. W. E. Hatcher, of Virginia, announced that a collection was in order, especially to raise \$60,000 to endow a chair of pedagogy. The money began to flow in from every quarter until \$13,176 were on hand. Of this amount \$20,000 was subscribed by Louisville Baptists while \$12,000 came from other parts of the State. The present body of students subscribed \$10,000.

The consideration of the interests of the Home Board occupied the entire afternoon until 4 o'clock. The introduction of Mexicans and full-blood Pawnee Indians from Oklahoma gave spice and variety to the proceedings. One of the Indians was dressed in the full suit of his tribe. One of the Mexicans told his religious experience, while Missionary Daniels interpreted for him.

At 4 o'clock the Convention adjourned in order that the memorial services to Dr. T. T. Taton might be observed.

It was not possible to hold these services at Cave Hill Cemetery on account of the constant downpour of rain. The exercises were held in the Armory. It was estimated that six thousand people heard the solemn and impressive memorial services. Prof. B. G. Lowrey, of Blue Mountain, offered the dedication prayer.



The unveiling was to have been done by little Miss Josephine Eaton Farmer, a grandchild of Dr. Eaton, but this could not be.

Dr. A. C. Dixon, a close friend of Dr. Eaton, was introduced and spoke as follows:

"His being dead 't speaketh," and the silent voice of the glorified dead is more eloquent than the vocal utterances of the living. John the Baptist said "I am the voice of one crying in the wilderness." To use the voice for God is good; to be a voice for God is better. Personality is power, and the personality of John the Baptist voiced a message for God. The name of every man living or dead voices a message so that the proper nouns of a language are its mightiest words. Moses voices law; Paul voices grace; James voices works; John voices love; John Howard voices philanthropy; Martin Luther voices justification by faith; T. T. Eaton voices Christian manhood and noble achievement.

#### No Fleck Upon His Name.

"He was a righteous man. He lived and died without a fleck upon his name, leaving to his family, his church and the world the heritage of a spotless character. The desire of his soul was first to be right and then to do right. And his standard of righteousness was not public sentiment or mere conventional morality. He walked before the Lord in the land of the living. His highest ambition was to please Christ that he might bear even upon earth the 'Well done, good and faithful servant,' and thus make life a foretaste of heaven. This made T. T. Eaton more a prophet of God than a leader of men. The leader seeks to follow the line of least resistance, and would carry with him the largest number of followers. The prophet speaks God's word and does God's will regardless of results. The world's way is to praise the leader and martyr the prophet, but God sooner or later gives victory to the prophet and future generations build monuments out of the stones that were cast at him.

#### "As a Man Thinketh, So He Is."

"T. T. Eaton was a man of clear and intense convictions. Faith mastered his soul, while he contended for 'the faith once for all delivered to the saints.' He believed and therefore spoke. The popular fallacy 'No matter what you believe provided you are sincere' had no place in his thought. He knew that creed makes character, that 'as a man thinketh so is he'; that, if he is wrong in creed, he cannot be right in character, and, if he believes nothing, he is nothing.

"T. T. Eaton, therefore, insisted upon right believing as the foundation of right living, and with all the strength of his clear head and warm heart he believed the verities of the Christian faith. To him the Bible was inspired, inerrant, infallible, authoritative word of God and Jesus Christ, his Saviour and Lord, was the divine Son of God and Son of man, who is 'over all God

blessed forever,' who by His death on the cross made atonement for our sin, rose from the dead for our justification and ever liveth to make intercession for us. To him the Holy Spirit was a personal God regenerating the heart, guiding the believer and enduing him with power for service. To him man was a sinner lost forever without Christ, and saved forever with Christ.

"T. T. Eaton was not only evangelical in theology; he was evangelistic in spirit. He was not content with merely edifying the saints; but, like his Master, he was ever intent upon seeking and saving the lost. He believed in instantaneous conversion and sought to bring people to decision for Christ. He, therefore, believed in revivals and sought to promote them, though his ideal was the perpetual revival, the church at work winning souls to Christ all the time. In every fiber of his being he was an evangelistic pastor believing that the best way to care for the ninety and nine that are saved is to go out after the one that is lost. And the compass of his sympathy, love and efforts took in the whole world. Some of his most eloquent pleas were for foreign missions. Having heard the marching orders of the Great Commander, he was ready to go to the uttermost part of the earth.

#### Was Narrow—Therefore Broadminded.

"And yet with this vision of world-wide endeavor and final world-wide victory, T. T. Eaton was narrow. All true men are narrow. Character building is a narrowing process. No man can be righteous who does not submit to the limitations or truth and virtue. If he says, 'I am broad on the command Thou shalt not steal, he is a thief. If he says, 'I am broad on the command 'Thou shalt not kill,' he is a murderer. Read the closing paragraph of the Sermon on the Mount and you will see that narrowness is the mark of the way to heaven, while breadth is the mark of the way to hell. In building houses we must be careful about the foundations, but equal care is needed about the materials we put into them. The trees of the forest and the stones of the hills are narrowed down into the shape and size demanded by the architect. In his sympathy with all that was good and in his compassion for burdened, struggling, sinning humanity, T. T. Eaton was like his Master, broad as the world, but in his loyalty to truth and righteousness, he was again like his Master narrow as a razor's edge. Love, to him, was obedience, for he had read in the Book, 'This is the love of God that we keep his commandments.'

#### Why Dr. Eaton Was a Baptist.

"T. T. Eaton was a Baptist, because he believed the Bible demanded a regenerate church membership and that, therefore, only regenerate believers should be baptized. He practised only immersion for baptism because he believed in strict obedience to the

commands of Christ. But there was no trace of baptismal regeneration in his teaching. He believed that baptism does not save, but is for the already saved. Believing that Jesus and the early disciples were immersed and that immersion should come before the Lord's supper, he was a strict communionist, though he was glad to acknowledge the excellent Christian character of many whom he believed to be mistaken in their views of baptism.

"T. T. Eaton was an ardent advocate of soul liberty after the Roger Williams type, believing that each individual should interpret the scriptures for himself under the guidance of the Holy Spirit, untrammelled by church councils or traditions, and that he should accord to every one else the same right. He gloried in the fact that this principle had prevented Baptists from persecuting others, while it had led many a Baptist martyr to the stake. Caring little or nothing about apostolic succession, he desired only a 'thus saith the Lord' for doctrine or practice.

#### Dr. Eaton as a Soldier.

"T. T. Eaton was a courageous man. As a young soldier in the Confederate army he was brave in the presence of danger, and, as a soldier of Jesus Christ, he manifested that higher kind of courage which stands unflinching in the presence of strong opposition. He never lacked the moral courage to speak or write his convictions, even when he knew they were unpopular, and would provoke disapproval of his best friends. Though there was no morbid desire for martyrdom, he would gladly have burnt at the stake for what he believed to be true or right. Another kind of courage he possessed in a remarkable degree. He was brave in the presence of difficulties. Jehovah said to Joshua as He sent him to battle, 'Be of good courage,' and He said to Solomon when He commissioned him to build the temple, 'Be of good courage.' Joshua needed courage in the presence of danger on the battlefield no more than Solomon needed courage in the presence of the difficulties that confronted him in building the temple. Many a man, who in the heat of battle, has gone to victory in the presence of great danger, has been conquered by difficulties, losing heart and giving up in despair. Few of us have the heroic faith in God which Elijah had, when he increased the difficulties by pouring water upon the sacrifice. T. T. Eaton knew how to attempt great things for God, because he expected great things from God. In editing his paper, which he made one of the greatest religious weeklies in the world, in facing the problems of the down-town church and in larger plans for association and convention work, he was always brave, patient and persistent. Temporary failure was with him a stepping stone to success. An Alps ahead did not depress but inspired

and brought out the best that was in him.

#### Almost Encyclopedic.

"T. T. Eaton was a man of intellectual culture and large learning. Fond of books and a voracious reader, he was almost encyclopedic in his knowledge of the world's great movements in politics, science and religion. And he was as accurate as he was full. He knew how to trudge in search of facts. And when he got them they were his. He not only knew things, but he knew that he knew them and gave no uncertain sound. His well-balanced mind kept him from being swept away by every wind of new teaching in the scientific or religious world. Even colleges and universities lost their moorings when struck by the cyclone of Darwinian evolution. The reputation of a famous naturalist who knew how to express his thoughts in clear, eloquent English caused thousands to accept his conclusions without careful examination of his premises, and his pet phrases, like 'the struggle for existence' and 'natural selection' became watch words in the scientific world. Some theologians were alarmed and hastened to adapt their teachings to the new scientific thought, lest the whole academic world might be lost to Christianity. The Bible stretched upon this Procrustean bed was mangled and dismembered. The new theory was used by some as a battering ram with which to destroy the supernatural in the Bible, and the enemies of Christianity rejoiced that science had at last demonstrated the falsity of its claims. But T. T. Eaton, with his clear thinking, saw beneath the resemblances in nature and the glittering generalization of scientists that after all evolution was only a hypothesis on trial for its life with so many facts against it that it could hardly escape the verdict of an impartial jury, that it was the creation of fertile imaginations rather than the discovery of a law. He saw that life alone could produce life and matter could not, therefore, account for life. He saw that one species never evolved into another species, that all hybrids are sterile, and that everything developed only along the line of its kind. Dr. Eaton, therefore, kept on his even way guiding his intellectual craft by the polar star of revelation and he lived to see Darwinian naturalistic evolution about as dead in the scientific world as last year's newspaper, 'natural selection' finding its rival in 'mutation,' which Dr. Eaton promised to explain in the Western Recorder the week before his death, and the struggle for existence having to struggle for its own existence in the light of a more benevolent scheme than the cruel Malthusian theory, which dominated Darwin's thinking. He saw the fogs of scientific speculation, which for a while threatened to obscure the sun of revelation, beginning to break away, and the biblical light of creation by the fiat of God with development of everything after its kind beginning to

shine brighter than ever.

#### The Bible His Foundation.

"T. T. Eaton stood upon the 'Impregnable Rock of Scripture' without trying to adapt its teachings to high-sounding vagaries, calmly confident that the mobile waters and shifting sands of human opinions could not move the rock from its immutable foundation. The Word of God which he believed is now running and being glorified as never before in the history of the world. Heathen peoples are being transformed by its power. Great cities are being shaken to their depths. Even Boston, proud of its crystalized opposition to orthodox truth, has been swept by a mighty revival. Cultured, academic unbelief is on the defensive and almost compelled to apologize for its existence.

"Though T. T. Eaton recognized the fact that the darkness in some quarters is growing denser all the time, he saw the dawn of this day of triumphant evangelistic truth and was glad.

#### Force of His Eloquence.

"T. T. Eaton was a prince of preachers. Careful in preparation, spiritual in the interpretation of the Scriptures, practical in the application of truth, logical in thought, poetic in imagination, clear in utterance, forceful in delivery and with abiding faith in the truth of God, he stood before an audience a very dynamo of intellectual and spiritual power. His was the eloquence of thought 'packed till it takes fire,' and truth poured into the hearts of the people with the rapidity and velocity of a Gatling gun. He compelled your attention. You might not always agree, but you were always impressed. To hear him was to feel that you were listening to a real man with a real message from God.

"As a writer he had few equals. His clear thinking, expressed in terse English, left no doubt as to his meaning, while he marshaled facts and arguments with military precision and made every reader feel the force of a strong personality behind the pen.

#### At His Best in His Home.

"But to know T. T. Eaton at his best, one needed to see him in his home and in the sacred intimacies of personal friendship. Wit and wisdom flowed from his lips. His earnest manner was married to a cheery disposition which scattered sunshine. Like Abraham, he commanded his household, ruling by the authority of character and love. In a very busy, strenuous life the fires of devotion on the family altar were never permitted to die down. The fragrance of prayer and praise filled the atmosphere of his home. And in the larger sphere of his church family, his sympathy with all classes, his faithful friendship for all, though it may have manifested itself in loving rebuke, made him the successful pastor that he was.

"It was fitting that such a man should

lie suddenly, while he was actively engaged in work for the Master. He was a man of action. His life was full of deeds. For him to live was to be doing something for Christ and the church. And we rejoice that heaven is the continuance of his active, useful life. 'They serve Him day and night in His temple.' And I can think of T. T. Eaton in heaven only as engaged in higher and holier service for the Lord he loves, while he still lives and works on earth in the hearts and lives of the thousands who were led to Christ through his ministry. A legend declares that after the battle of Chalons the spirits of the slain continued the conflict in the air, and the influence of T. T. Eaton will ever be an armed warrior doing battle for truth and righteousness against all error and sin, inspiring us and our children to faith, courage and Christly character."

At the conclusion of this matchless speech the audience sang "Onward Christian Soldiers." The benediction was pronounced by Rev. W. E. Powers, one of the oldest Baptist ministers in Kentucky. He has been in the active pastorate 54 years.

At the evening hour the discussion of home missions was continued. Dr. Gray, secretary of the Board, introduced Senor Zarrielle a young Italian, who is now doing missionary work among the Italians of Tampa, Fla. He made a fervent appeal for funds to carry on the work in Tampa.

Dr. W. W. Landrum, of Louisville, spoke on the "Mission Fields."

"It is the open door of opportunity to Baptists," said Dr. Landrum, "because already the people of the South in very large numbers are inclined to accept the doctrines. It is a good field because of the success achieved there in the past. The additions to our membership in the South are far ahead of the number of any section of like population of the globe.

"The Baptists of the South are increasing materially and intellectually in some of the States of the South. Baptists not so long ago were poor, but in several of the Southern States they now possess vast wealth which they are consecrating to evangelism and education.

"The Baptist is purely a layman's denomination. We have a mission in the world because we have a message of salvation to the world. Save the South and the South under the captain of our salvation will save America and America will save the world. There is a Baptist atmosphere in the South. In Kentucky there are more Baptists than almost all other States. I am proud of Kentucky because she so magnificently endorses the Seminary here today. Her name will be on the lips of the entire South tomorrow."

Dr. F. C. McConnell, of Kansas City, Mo., read the report on Evangelism. The report recommended a conservative evangelism, but this should be pressed with vigor. Dr. Mc-



Connell said: "I never put my flag under my coat. If there is any of it not good enough for me and my children I want to quit it."

Dr. O. S. Wallace, of Baltimore, read the report on Cities and Foreigners. The report, in part, is as follows:

"We may look for three things in the immediate future—the rapid development of the extraordinary resources of the South, the large growth of the cities in the midst of which this development takes place and a vast increase in the number of foreigners that will settle in these cities.

"This has come to pass in the North and the West. It will come to pass in the South. We cannot stop it. We would not if we could.

#### Foreigners, in Beginning, Are Poor.

"In the beginning the foreigners will be poor. They will live in narrow quarters, under unsanitary conditions, with many temptations exposed to the wiles of the devils of lawlessness, Godlessness and all manner of corruption and blasting wickedness. They will be but adequately fortified against these attacks upon them. There will be no Puritan traditions to restrain them. There will be spots of plague and peril.

"We have three mighty imperatives. We must not be unconscious of the problems; we must not be indifferent to the problem; we must not take a scornful attitude toward the people whose presence, character and environment creates the problem."

The report went on to state that while it is urgent that spiritual guidance be given to the Italian in his gondola in Venice, yet it is more urgent to give the Italians working in the ditch spiritual help. A like instance was cited of the Chinaman at home and in this country.

"We have had the experience of the North to guide us in this matter," said Dr. Wallace. "From the beginning we have got to throw ourselves into this work with all the zeal that the Southern people are noted for. With the greatest fervor we should approach these people.

#### Sons of Immigrants Bright.

"In many of the New England cities the sons of the immigrants are the brightest students. The day has come when they are taking a commanding position in commercial life, in industrial life and in the professions. It will be a calamity if these bright young men should come to the front without our standards of morality. The educated Godless man is not a blessing but a curse. If he raise up in our cities, by reason of the public schools and the high schools, a great multitude of bright young men who are not in sympathy with our standards of morality and religion, the country will not be benefitted.

"The Home Mission Board has a difficult proposition in hand in its work among these

people. It is almost next to impossible to make an impression on them. Shall we hesitate or shall we go ahead, regardless of the sacrifice demanded that we may lift them to our standards?"

At the conclusion of this address the Convention adjourned till Monday morning. It was agreed, however, that the Home Board should have another hour Monday to present before the Convention some miscellaneous matters.

Sunday was a great day in Louisville. Hundreds of pulpits were filled by messengers to the Convention. This scribe worshipped at the Walnut Street Church and listened in the morning to one of the most comforting sermons it was ever his privilege to hear. The sermon was preached by Dr. Geo. W. Truett, of Dallas, Texas.

#### Monday Morning Session.

President Joshua Levering called the Convention to order. About 500 messengers and visitors present.

With the conclusion of the worship on Sunday the messengers had in large numbers departed for home.

Rev. M. W. Barafer, of Missouri, led the congregation in singing "Nearer My God to Thee." Rev. L. P. Little, of Virginia, conducted brief devotional exercises reading Ps. 23.

#### Time and Place and Preacher.

Rev. W. H. Baylor, of Baltimore, re-read the report of the committee which had been appointed a special order for the hour.

Dr. Lansing Barrows, of Georgia, offered an amendment to the report urging that at the future meetings of the body the Convention have the right of way, without the distractions of corollary meetings, and that the body meet hereafter on Wednesday and continue in session throughout Monday or Tuesday of the following week if necessary.

Dr. J. R. Stratton, of Baltimore, presented, in an earnest and convincing manner the claims of Baltimore, as the place of meeting for the next Convention. It was mentioned that the World's Sunday School Convention is to meet in Washington, D. C., May 19, 1910, immediately after the meeting of the Convention, which will afford the messengers of Baptist Convention an opportunity to attend the other great meeting.

The Convention voted unanimously and enthusiastically to go to Baltimore.

Rev. V. I. Masters, of Georgia, offered the following resolutions:

Whereas, the denominational weeklies of Southern Baptists have received less appreciation from the denomination than any other agency, in proportion to the value of the service they have rendered, and

Whereas, only an average of one Baptist family in five among our people in the South take a denominational weekly, and

Whereas, to multiply the circulation of our papers is to multiply the efficiency of

every agency of service fostered by this Convention, therefore, resolved—

First, That this Convention urges upon the State conventions and district associations the propriety of giving a good hour in their annual gatherings for the purpose of magnifying the mission of the denominational journal.

Second, That we urge the pastors to put the value of the denominational papers on the consciences of their people, and in every fit way to facilitate the extension of their circulation.

These resolutions were heartily adopted.

The commission on systematic beneficence reported recommending that the contributions be given regularly through the year instead of congesting everything within the last weeks of the convention.

#### Home Missions.

The hour having arrived for the further consideration of Home Missions. Dr. B. D. Gray, of Atlanta, corresponding secretary of the Board, became master of ceremonies and introduced the speakers.

Rev. W. M. Bruce, of Louisville, superintendent of Hope Rescue Mission, spoke a short while in the discussion of the work of the Board in cities and among foreigners. He outlined the destitution in his own city and urged that every city have a rescue mission. Nearly 2,000 depraved men have found Christ during the nine years of its history, and seven have become preachers.

Rev. Alex. Wester, a missionary among the Swedes of the Southwest, spoke announcing that there are 26,000 Swedish Baptists in America. In Missouri there are 40,000 Swedes but only 450 Baptists. He spoke words of gratitude to Southern Baptists for their interest and work among the people of his nation. He provoked much laughter, when after quoting what he termed one of the greatest verses in the Bible in his own language utterly unintelligible to everybody in the large audience he said to the audience in English, "Did you catch that?" Dr. Gray requested that he also repeat the great commission in his language.

Dr. M. N. McCall, of Havana, Cuba, superintendent of the mission work on the island of Cuba, was facetiously introduced by Dr. Gray. He said that the problem in Cuba for Southern Baptists is not the economic problem but the great work of leading the 2,000,000 souls of Cuba to Christ. He emphasized the great need in Cuba and the bright outlook for great achievements.

Dr. B. D. Gray presented a striking picture of a train load of foreign immigrants which greatly thrilled the audience. The picture contained 460 faces. Enough come to this country annually to populate 4,000 towns of 2,000 inhabitants in the plains and valleys of the West. He said the city mission problem is getting to be our greatest problem.

Dr. W. W. Hamilton, of Lynchburg, Va., spoke on the importance of evangelism and expressed the conviction that the Board ought to send out many missionaries or evangelists.

The committee on Laymen's Movement presented a report. Secretary Henderson spoke to the report and thrilled the audience with his graphic description of the work. Dr. W. L. Pickard said that he wanted the laymen's movement to direct their attention to go after the hearts of the people. We are already equipped, with our churches and schools, but we want to get hold of the hearts of the men. Deacons were urged to visit the people and urge them to come to God's house—attend the services in the church.

#### Monday Afternoon Session.

Promptly at 3 o'clock President Joshua Levering called the Convention to order. Rev. R. T. Hanks, of Texas, led the Convention in prayer. The committee on enrollment was read by the secretary. There is present in Class 1, 1364 and in Class 2, 183; total 1547.

The committee on nominations reported through the chairman, W. F. Yarbrough, of Mississippi. The secretaries and other officers of the Boards were nominated as they are now. So that the same members and officers will conduct the affairs of the Boards as heretofore.

Dr. I. P. Trotter, of Mississippi, offered a resolution bearing on the address of welcome. It suggested that it is the sense of this Convention that addresses of welcome and responses be discontinued. The motion was lost.

Rev. W. E. Mitchell offered a resolution looking to the printing and distribution of the usual number of minutes.

The committee on Suggestions and Apportionments reported, recommending the sum of \$26,000 for home missions and \$36,000 for foreign missions for Mississippi. The total amount for all the States of the Convention \$343,500 for home missions and \$537,500 for foreign missions.

The special order for the hour having arrived, "Voices from the Field" were heard. Dr. Burrows, the secretary, read a cablegram from Missionary Whittinghill dated at Rome, Italy: "Greetings from Italy. Heb. 13:24." "Salute all them that have the rule over you, and all the saints."

Missionary J. C. Owen of Pingtu, North China, addressed the Convention. He made a strong plea for buildings for schools and colleges. It is necessary to train the natives to do the work. He undertook to live on half allowance to build a home in Pingtu. The need above all things is houses in which to worship.

Equipment is what is necessary. The converts are loyal and faithful. More men—more missionaries are greatly needed. There is no Baptist work being done in Manchuria

and it is badly needed there. We are losing our opportunity there for the lack of men.

Missionary E. N. Walne, of Mississippi, sends greetings from Japan. He could not be at the Convention on account of nervous prostration. He pleads for men for Japan.

The president of the Convention, Joshua Levering, spoke of the work of Missionary Walne. He has stayed with the work until he could work no more until his health is regained.

Dr. Willingham said this is not the only case where the missionary has lost his health and should be at home resting, but they do not want to leave the field without a recruit.

Dr. Willingham suggested that prayer be made for the men and women on the field. Dr. J. B. Gambrell, of Texas, led in a tender prayer of supplication.

Missionary Joseph Piani from Brazil was introduced. He asks the prayers, charities and sympathy of Southern Baptists for his people. Joseph Piani is a Roman Catholic priest—highly educated, and an easy speaker. He went to Brazil as a Catholic missionary and through the influence of a newspaper article was led to see himself lost. He sent for Missionary Canada. They met at midnight. The Lord saved him and now he is preaching the gospel of His Son.

Dr. J. B. Hartwell, for more than 50 years a missionary to the Chinese, spoke. He told how he begins the work in a new place where no other missionary has ever been and told the story of the cross. His manner of commencing this work is not always the same. Any way to attract attention. Dr. Hartwell bade farewell to his brethren of the Convention whom he will possibly meet no more on earth. The scene was touching and moved many to tears.

Dr. J. R. Sampey offered a resolution commending the work to which Dr. B. F. Riley has been made leader. He is appointed superintendent of the negroes in the great temperance crusade against liquor. The resolution was adopted with great enthusiasm.

The committee on Vice Presidents of the Home and Foreign Mission Boards presented a report. The report commends the wise and efficient service rendered by the vice presidents of the Boards.

The Convention adjourned till 7:30 tonight. Prayer was offered by Dr. B. F. Riley, of Texas.

#### Monday Night Session.

Devotional exercises were conducted by Missionary T. F. McCrear, from China.

President Joshua Levering rapped the Convention to order promptly at 7:30. Evangelist M. F. Ham sang "Down in the Licensed Saloon." Many were weeping as he sang. The great congregation was thrilled.

The report of the committee on Temperance was read by the chairman, Dr. E. E.

Folk, of Tennessee. The report was one of the best, if not the best presented during the entire convention. Every paper on the American continent ought to copy it. The facts were presented in a concise manner, and the recommendations are such as every one should regard and heed well.

At the conclusion of the reading of the report a hearty outburst of cheers was heard from every part of the great auditorium.

Clinton F. Howard, of Rochester N. Y., spoke to the report. His subject was "A Ride On the Water Wagon." It was impossible to report the speech. It was simply unreportable. The greatest speech on the prohibition question ever delivered in the South.

The Convention adjourned after the report was adopted to meet at Baltimore, Maryland, in 1910. The benediction was pronounced by Dr. E. Y. Mullins.

#### Letter No. 11.

To a Father and Mother Whose Only Daughter, Just Passed Eighteen, Beautiful and Accomplished, After a Long and Painful Illness, Had Buried:

My Friends—In a certain place Jesus says: "What I do thou knowest not now; but thou shalt understand hereafter." Blessed assurance, that! I take it as one of the universal laws in the kingdom of grace, lovingly stated. If it isn't, then "we are of all men most miserable." At the grave of your precious dead I said, "We cannot understand!" Indeed, we cannot. "His ways are past tracing out." (Rom. 11:33). Every life is divided into two parts, (1) that which we understand; (2) that which we do not understand. But they are not equal parts; for all in every life has some mystery, and some in every life has all mystery.

When I was a child I used to think that the blue o'er head was the end of space, and I would ask my mother how high is the sky. And the old negro nurse would tell me that the sky was a great blue blanket God keeps spread out above us to shut heaven from our view. And when I asked her what the stars are, she said they are little holes the angels have punched in the blue blanket to let the light of heaven shine through. I did not then know that the "blanket of blue" is only the limit of vision, and that beyond where we can see there are stretches of space too great for finite minds to comprehend. And that is how life is—the "blanket of blue" is not very far above our itching heads and heaving hearts; but beyond the blanket—ah, think of that!

Let me remind you of three facts which you will need to keep close to your hearts now:

1. God's Ways Are Always Right.  
(Continued on page seven).



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Rev. S. R. Young is in a meeting with his  
Rolly Fork church this week, assisted by  
Rev. J. W. Lee, of Batesville.

The Baptist Record extends sympathy  
to the children of Mrs. Martha P. Davis,  
whose death occurred in this city some  
three weeks ago.

In the intercollegiate oratorical contest at  
Greenwood on the 14th inst., the medal was  
awarded to Mr. Boushew, representing the  
State University, while Mississippi College  
stood a close second in her representative,  
Mr. Johnson.

We acknowledge an invitation to be pres-  
ent at the A. & M. College commencement,  
and regret that we cannot accept it. We  
hope this, the 29th annual commencement,  
will excel any one in the past history of  
this institution.

Six days after the Convention adjourned,  
a copy of the Annual lies on our desk. It  
contains 340 pages. It reached the people  
almost as soon as the newspaper reports of  
the doings of the Convention did. It would  
be very much more satisfactory, if secreta-  
ries of State conventions and clerks of asso-

## THE BAPTIST RECORD

Thursday, May 27, 1909.

citations could come out earlier than they  
do after these gatherings close.

The Searchlight is the name of a publica-  
tion which was launched in Sturgis by  
Mayor O. S. Turner. A few weeks since  
this publication was removed to Jackson  
for a wider field of usefulness. It is run in  
the interest of high moral ideals and law  
enforcement. We bespeak for it a hearty  
support at the hands of law-loving and law-  
abiding citizens everywhere.

Let every Mississippi Baptist buckle on  
the armor for the greatest conflict against  
sin and darkness that has ever marked her  
career. It will be much easier for us to hold  
the leadership than it would be to regain it,  
if it ever once be lost. In our humble  
judgment, there never was a more loyal and  
energetic band of men ever engaged in any  
cause than the Baptist ministry of Missis-  
sippi. What gave us the first place? Con-  
secration, intelligence and leadership. With  
the number we have, these elements will  
accomplish anything.

### Worthy of Thought.

Elsewhere in this paper will be found the  
advertisement of Queen City Business Col-  
lege of Meridian, Mississippi, which is one  
of the most modern commercial schools in  
the South. This institution has an enviable  
reputation for thorough courses of instruc-  
tion, and their graduates can be found in  
all parts of the country holding lucrative  
positions of honor and trust. The manage-  
ment believes in giving pupils a "square  
deal," and we have never heard of a dis-  
pleased student. Our readers who are inter-  
ested in qualifying themselves for a profit-  
able future should write the Queen City  
Business College today for information.

The amount of matter sent us by our re-  
porter of the Convention filled so much  
space that other good matter is shut out  
until the convention report is all in. All  
this matter is good and the contributions  
we have on hand are good, and most of  
them will be as good for one issue as for  
another. We hope all our readers will care-  
fully read our full report of the doings and  
sayings of the convention. We all need  
to be more familiar with our work than we  
are. We are sure this would lead to larger  
things at our hands. The weak point in  
our convention is that so many thousands  
of its constituency fail to inform themselves  
about our work; and, of course, fail to en-  
list in the work. We are sure that the work  
of most of us needs doctoring much worse  
than any plans of the convention do.

Summer School at the Mississippi A. & M.  
College.

The fifth annual Summer School at the

Mississippi Agricultural and Mechanical  
College will open June 15, and continue in  
session four weeks. Those in authority say  
that no effort has been spared to make the  
curriculum meet the needs of the teachers  
of our rural schools, and that special effort  
will be made to bring the teachers who at-  
tend in touch with the spirit of industrial  
education with the view of having that  
spirit permeate the rural schools and affect  
for good the children of every rural com-  
munity in the State.

A faculty of thirty able instructors has  
been secured; and courses will be offered in  
the following branches:

Eight lines of manual training; nine  
branches of agriculture and nature study;  
household economics; cotton grading; for-  
estry, biology, botany, anatomy and physiol-  
ogy; physics, chemistry; all the common  
school branches; algebra, geometry, rhetor-  
ic and literature; primary methods; vocal  
music, psychology and pedagogy.

The cost of board and lodging for the  
entire time will be thirteen (\$13.00) dollars.  
Teachers who desire further information  
can obtain the same by writing to D. C.  
Hull, director of Summer School, Agricul-  
tural College, Mississippi.

"And the Lord said, My Spirit shall not  
always strive with man." Genesis 6:3.

This passage of Scripture has always  
seemed to me to be in opposition to the  
idea of God's omnipotence. I have fre-  
quently heard it quoted by ministers and  
used as a warning to sinners to accept the  
Gospel.

The idea of God's Spirit striving with  
man, to save him, with a possibility of the  
Spirit failing to accomplish what He had  
undertaken seemed perplexing to me, and  
in conflict with the truth that God is om-  
nipotent.

Even the idea of the omnipotent God  
having to strive to accomplish anything is  
something not to be conceived of, and yet  
the words "My Spirit shall not always  
strive with man" appears in the Bible as  
above sighted.

My attention being directed to Smith's  
Bible Dictionary and noting what is said  
in connection with Noah. The situation is  
greatly relieved. Instead of the words  
"The Lord said, My Spirit shall not always  
strive with man," we have, "And Jehovah  
said My Spirit shall not forever rule (or be  
humbled) in men."

I refer to this to show the importance in  
having helps in the study of the Bible. I  
do not suppose that we have a translation  
of the Scriptures that is absolutely correct  
in every particular, hence, I think it is good  
to have at hand as many versions of the  
Bible and other helps as possible.

J. R. Sample.

Thursday, May 27, 1909.

## THE BAPTIST RECORD



REV. W. P. PRICE

Home Board Evangelist

These two gospel workers will begin a meeting next Lord's Day with Pastor Wilkinson at Columbia.

(Continued from page five).

If Rom. 11:33 is true, so is Psalm 145:17,  
"The Lord is righteous in all His ways, and  
gracious in all His works." I doubt not  
that one of the first verses of Scripture each  
of you learned was this, "God is love."

Yes, He is! He is essentially Love; and  
so it is as impossible for wrong to issue  
from Him as it is for foul water to flow  
from a pure fountain-head. No where does  
the Bible say that we shall understand  
God's dealings with us on this side of the  
grave. But it does say that we shall not.  
So, I take it, these mysterious experiences  
which hurt life most, are our best evidence  
that they emanate from God. They are  
really prophecies being fulfilled; they are  
the kaleidoscope of God's love—looked at,  
however, through falling tears.

Mr. Spurgeon tells of one who had placed  
on the weather-vane of his wind-mill these  
words: "God is Love." One day a friend  
asked, "Do you mean by that sign to say  
that no matter which way the wind blows,  
God is love." And so He is! What I want  
you both to say now, by God's grace, is this,  
"No matter how heart-rending the afflic-  
tion, since it comes from God, it is not  
wrong—yes, it is right!"

2. You Shall Understand God's Ways  
Hereafter.

The whole Bible has graciously taken it

upon itself to establish this fact. That is  
why we are told that Christians must walk  
by faith, and not by sight. I am sure that  
your departed (not dead) daughter knows  
all about it now—knows just why this dark-  
est of all clouds has cast its shadow across  
your pathway—knows why her days were  
so few, and her last sickness so mixed with  
bitter pain. I say she already knows it all  
—and your Father and mine says that we,  
too, shall understand hereafter. Now, it  
may not be possible for you to take hold  
of this assuring promise by faith, as you  
sit together under the willow; but it is  
possible for you to ask God to give you  
faith to take hold. An assurance that does  
not hold on as tenaciously in the dark as in  
the sunshine, is worth as little to us in  
times of deep sorrow and overflowing  
trouble as is the gilded prayer-wheel of a  
Buddhist when he comes to die. God has  
spoken to you. And this is His message:  
"The clouds shall be parted; and, when  
they are, that which appears through the  
rift shall be my best answer as to why the  
clouds were there."

He will keep His royal word—be sure of  
that!

3. Your Daughter Is Not Dead.

That which we call "death" is the com-  
mon lot of all; but death is not annihilation.  
Truth is, they are most alive who have al-

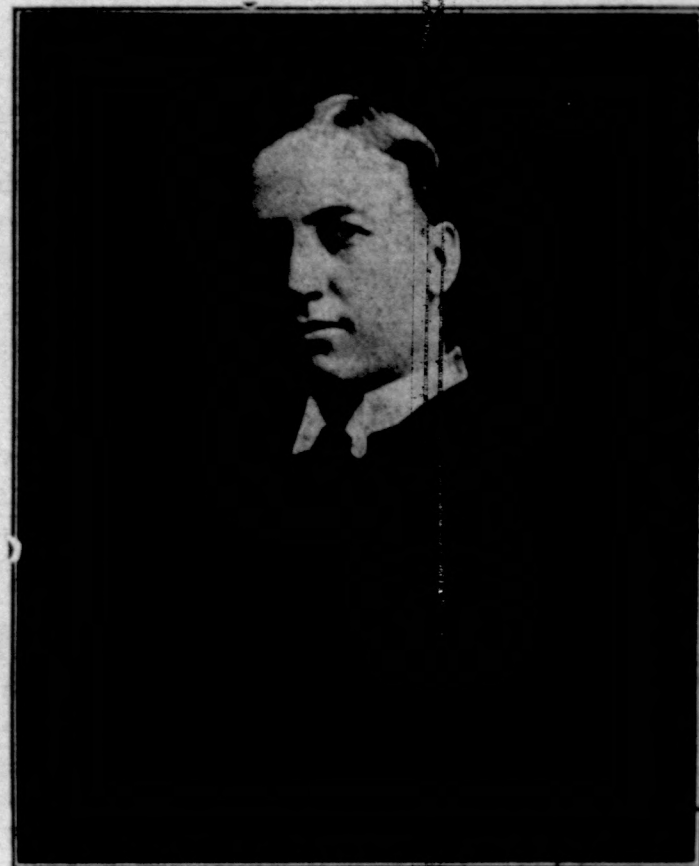
ready passed through death. The dead live,  
the living die! What is death, to the pre-  
pared, but the passage through a dark en-  
try, out of one little dusky room here,  
into another that is fair and large, light-  
some and glorious, and divinely entertain-  
ing! Is Helen dead? Ah, no! We laid  
in the earth, the house in which her life  
sojourned for eighteen years—but she does  
not even "sleep" in the cemetery. When  
you visit her grave, remember she is not  
there. "Way seek the living among the  
dead!"

I name four reasons for making this  
strong statement:

1. A life like hers, so good and pure  
and beautiful, cannot be buried in the  
bosom of the earth, three feet under cold,  
feelingless clay.

2. The sufferings she underwent during  
her last sickness, cannot go without their  
reward. Our allotted time is three-score  
and ten. She wanted two years of one  
score. There is not a promise in the Book  
that is not God's guarantee that she shall  
not be cheated out of one of the least bless-  
ings which hath been vouchsafed unto her.  
Her God and ours is also the Lord of Death.

3. Love is a tender and sacred  
to be torn to pieces by the rattling, cruel  
fingers of Death. Death takes ours from us.  
But Death cannot make us cease loving



J. P. SCHOLFIELD

Gospel Singer and Evangelist



them. Do you reckon Death can make them cease loving us?

When you stand at Helen's grave, remember Death can only remove for a time. Don't say, "Gone forever!" Say this: "Gone, but not forgotten; separated, but not forever!" The love that bound you together on this side the grave, on the other side, purified, will bind you together by the same cords which now bind God to you.

4. Jesus says dying is not death. Job asked: "If a man die, shall he live again?" Jesus answered that question when He said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

My grief-stricken friends, "believest thou this?"

Yours sincerely,

R. S. Gavin.

Huntsville, Ala.

### The Sinner Not Saved by the Instrumentality of Preaching.

With the permission of the kind editor of The Baptist Record, I desire to notice briefly a few things mentioned by Elders E. L. Wesson and G. W. Nutt in their reply to my article in the issue of Dec. 3 on means and instrumentalities.

It is not pleasant to me to differ with these two good men; but, dear readers, the sacred teaching of God's words and the glorious truths of Christianity should be dearer to our hearts than the best of men. I do heartily endorse Mr. Nutt in taking the Scriptures for our Christian rule and practice.

Mr. Wesson says, "The Spirit quickeneth, that is God's part; we have nothing to do with that. But He has, Himself, arranged that the quickened souls be led into light by the preaching of the Gospel." In this you substantially say all I contend for. No doubt, many souls have been quickened by the eternal Spirit of God, but many of them perhaps, do not manifest it by coming to the church, putting on Christ in baptism. They may have passed from death unto life, or been quickened, but they are not discharging their duties as God would have them; to such the Gospel should be preached, but we should not preach that dead sinners can obtain eternal life through preaching, nor should we teach, as I understand the teaching of God's truth, that God quickeneth dead sinners through our preaching. Such a view makes God in the person of His Spirit dependent, deny His omnipresence and, also, would convey the idea that God would not save a dead sinner, only where the preacher goes. Let us ever remember that it is "not by might, nor by power, but by my Spirit," saith the Lord of hosts. Zech. 4:6. "And all the inhabitants of the earth are reputed as nothing; and

He doeth according to His will (not try to) in the army of heaven, and among the inhabitants of the earth: (all heathen lands included) and none can stay His hand, or say unto Him, what doest thou?" Daniel 4:35. This Scripture teaches us that God does His will wheresoever He goes. I believe the Scriptures teach that the Holy Spirit worketh upon the hearts of sinners and quickeneth them independent of the written or preached Word. Mr. Wesson says, "No Baptist believes that God uses instrumentalities to help Him to quicken the dead soul." I am sure no good, honest Baptist believes that but to preach and teach that heathen cannot be saved only where the preacher goes, would involve the idea that God does use instrumentalities to help Him to quicken the dead soul.

Elder G. W. Nutt seems to think I have forgotten what Paul says in Rom. 10:14. No, I have not. Before giving my exegesis of this text, I want to submit a rule that has helped me much in studying God's revealed Word. In reading and studying God's words, we must notice who is doing the writing, whom was he writing or talking to, who spoke the words and what is the subject under consideration. Using this rule in studying Rom. 10:14, let us ask ourselves these questions: Who is doing the writing? We all would answer Paul, a servant of Jesus Christ, etc. Rom. 1:1. Whom was he writing to? Answer, to all that be in Rome, beloved of the Lord, called to be saints, etc. Rom. 1:7. This scripture tells us that Paul was writing to the church at Rome. Who spoke these words? Paul. Let us now inquire what was the subject under consideration. There seems to prevail in the mind of a great number of people that Apostle Paul wrote the words in Rom. 10:14 to prove that sinners could not be saved without having a preacher to preach to them. This view is contradictory to God's words. The scripture, Rom. 10:14, should not be so explained as to contradict other passages of divine truth. Let me repeat the question. What was the subject under consideration? "Brethren, my heart's desire and prayer to God for Israel (not alien sinners) is that they might be saved." Rom. 10:1. This scripture shows us that Israel, or the Lord's people, were under consideration, and not unregenerate or alien sinners. If Paul was talking about sinners, I do not understand why he used the term "Israel." "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:2, 3. This shows these people have the zeal of God but not according to knowledge. I believe there are many children of God ignorant of God's righteousness; they do not understand the

great plan of salvation; they are going about to establish their own works of righteousness. I believe these people had an experimental knowledge of salvation because the apostle says in verse 8, "The word is nigh thee, even in their mouth, and in their heart; that is the word of faith which we preach." Verse 14 reads, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? I do not understand this scripture to teach that sinners cannot be saved only when the preacher preaches to them, for verse 1 shows that sinners were not the subject treated of, but Israel, or Lord's people. I believe this scripture teaches us that all Lord's people, who are going about to establish their own righteousness, do not call upon God practically, doctrinally and outwardly. Hence it is necessary to have a good, devout minister to preach unto these people who have been born of God but are expecting to reach Heaven by their good works in order that they might believe the Gospel in its fullness. If the apostle uses Rom. 10:14 to prove that dead sinners cannot be saved everlastingly only where the preacher goes, then it follows that dead sinners can hear God's Word, and, also, would prove that he can receive a thing of the Spirit of God. Does a dead sinner hear God's Word? Does hearing precede life? Can a dead sinner, who is in possession of a carnal mind, be subject to the laws of God? Can a sinner with an impure heart call upon God? Is power the act of an inner man or outer man? Can a person believe on Jesus Christ without acting? Can a person act without working? If sinners can hear God's Word, I do not understand why Christ said, "Ye therefore hear them not, because ye are not of God." "Why do ye not understand my speech? even because ye cannot hear my word. John 8:43." If alien sinners cannot be saved without the preached word, I do not understand why Cornelius was saved before the Gospel was preached to him by Peter.

These are some of the many thoughts which arise in my mind which so often bother me as I try to believe that dead sinners obtain eternal life through preaching. Oh, let us not, dear readers, try to rob God of His honor and praise. He deserves all the honor, all the glory and all the praise. Let us earnestly search the scriptures for truth and not be guided by the prejudice of human theories and hobbies. If we ever meet on the amarynthine shore in that land of glory, and there forever bask in the sweet sunshine of deliverance, it will be because of what Christ has done for us.

Pardon me, I did not intend to be lengthy.

Yours in love of the truth,

W. M. Moore.

### Vigor of Style.

Almost every sermon has in it abundance of good thought, but it is often so poorly expressed that it frequently draws little attention. There is in the plain dirt of the field all the nitrogen and carbon and mineral-salts needed to nourish the human body, but it is not in a palatable or assimilable form. But the farmer entices the carbon up into the corn and the nitrogen settles in the head of the wheat and the apples are red with the mineral-salts and man eats to his delight and nourishment. Likewise all the fields of heavenly doctrine are rich with wisdom: all the experiences of daily life are full of instruction: thousands of volumes are heavy with wholesome learning: but, unless we preachers place these good things before our people in attractive and impressive form they have no definite edifying power. However, since we all agree quickly to the need of an interesting and effective style, this paper will be upon the methods to be used in producing such. Brevity of space will also cause more the like of mere suggestions on each point rather than ample discussions.

Let me begin then by recommending that something be put in every sentence that will make the thought stick. All of the straight pieces of steel in the world dangling in the water would not catch a fish. But one piece hooked at the end would do so. As an instance of what is meant I quote this sentence: "The only thing I have ever found that would prosper near a man who grumbles is the grass that will grow and flourish upon his grave when he is dead." The part of the sentence about the grave is the hook whereby this practical truth will hang in the memory.

Again: Say things in a surprising way. Thus you strike before the argumentative side of a man's disposition can parry the blow. This sentence for instance when a man is trying to save others but is not altogether right himself: "A saint may pray for a sinner, but a sinner must pray for himself." At the first statement the hearer's mind opens to agree to so reasonable an assertion as that a saint may pray for a sinner. When thus off his guard "but the sinner must pray for himself" goes home to his heart. A surprising statement is also easily remembered. Ordinary days and events we scarcely notice, but we remember every surprise we ever had. The reason we all prick up our ears (excuse the figure)—the reason we prick up our ears when the speaker starts an anecdote is because

we know there is going to be a surprise at the end of the story—something we had never thought of before. When I was a boy I was somewhat fond of frightening the domestic animals about the house. I remember one day when a cat was dozing upon the floor that I placed a shovel down in front of her and as she lazily opened her eyes I gave it a quick motion toward her. She seemed to me to jump fully eighteen inches straight up in the air. Now kitty was perfectly familiar with the shovel as it usually sat in the corner of the fireplace. But when she discovered it out in the middle of the floor and hastily approaching her her drowsiness changed to vigorous action. Many a time in the history of warfare has a victory been won by practising some surprise upon the enemy. Then while they were in this dazed condition a few telling blows have utterly discomfited them. Now I was saying use this method of surprise upon your hearer as you are trying to route the evil in him. Rush upon his judgment with some new phase of the matter. Startle him with a consideration which he has overlooked. Appear before the gates of his heart with an appeal which he has not made preparation to resist. Recently in St. Louis I saw Gypsy Smith seemingly capture his audience on the point in question when he said suddenly, "If the devil be dead I want to know who is managing his business so well." I saw reported in a paper about him once that turning to a group of men over to the side and speaking in his most pleading tone he said, "Men, I see from your faces you are not satisfied. You know you want Jesus. Come and meet him." If I report it correctly they all arose and went into the enquiry room swept in by a sudden and unexpected appeal.

Furthermore: Although of course old thoughts must often be used yet they will appear new if clad in new clothes. I admired a knickerbocker suit on a child recently and was told that it was a skirt of mother's made over. Now to make ideas appear fresh we must apply to them terms that have never been applied. Not long ago some one in a paper spoke of those who frequent saloons as "bar-flies." The word made upon me a sharp impression since I had never heard it before. Hamlet in soliloquizing upon the matter of suicide calls death "The undiscovered country from which no traveler returns." Had he merely called death "death" he would have been no different from any other man. We change our boarding place sometimes, you

know, on account of the monotony of the cooking. The reason people listen so well to the new preacher is that they fancy that they will hear things in a new manner and from a new standpoint. I fear our people sometimes have to say, "Alas, it is the same old expressions in the same old way." Let me leave this point realizing that we preachers are well aware of the fact that the sister who comes to meeting in a new dress will certainly be noticed. Likewise will an idea attract attention if clad in a new simile.

In the next place I suggest the using of vigorous expressions. Words like old files become dull and from frequent rubbing upon the ear produce only drowsiness. Avoid the beaten path. Your hearers' imagination, like the bird, follows not the big road but longs for a flight across the field. As threadbare socks will not hold meal neither do worn out expressions contain any thought. And as the lad on reaching home found the meal had all wasted by the way: so when in prayer and sermon we use the same stereotyped phrases and the same winding sentences our people go home from the services and find that they have nothing for their pains. One of the simple methods the government is teaching our farmers whereby the corn yield of a piece of ground can be astonishingly increased twenty-five per cent is the following: He selects (for the seed of course) the largest ears. Then he plants in a long box a grain or two from each ear. He watches which grains show the most responsive vitality and make the most vigorous sprouts. The entire secret is right there. He takes for his seed corn those ears whose sample grains were not merely large but were most vigorous. Two or three years of this selection results in a remarkable increase in yield. The same principle can be made use of in developing a powerful and impressive style. That speaker who will seek for and use the most vigorous and lively and vivid and meaningful expressions and sentences possible will in even a short time note a remarkable increase in the effectiveness of his public address.

Somewhat in order to be vigorous in expression great speakers often use brief pithy sentences. I quote a few samples from Spurgeon on the subject of debt: "Great show on an empty pocket book. A pound apes five hundred a year and comes to the county court. Men burn the candle at both ends and then say they are unfortunate."

(To Be Continued).

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## WOMAN'S WORK

Mrs. Julia Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

### Woman's Central Committee.

Mrs. J. A. Beckett, Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

### Notes From W. M. U. Auxiliary Southern Baptist Convention.

From the opening call to praise Him who crowns our lives with goodness and love and power to serve, to the closing prayer giving into God's hands the record of the work of the year that is past with a consecration of self in the year that is to come, the 21st anniversary of the W. M. U. was a natal day fragrant with offerings to Him through whom comes every good and perfect gift. Another year of service is before the officers who have been so faithful and efficient—Miss F. E. S. Heck, of Raleigh, N. C., being re-elected president; Miss Edith Campbell Crane, of Maryland, corresponding secretary; Mrs. A. C. Johnson, of Maryland, recording secretary; Mrs. F. C. Wallis, of Georgia, assistant recording secretary; Mrs. W. C. Lowndes, of Maryland, treasurer, and Mrs. J. G. Haselle, vice president for Mississippi. The report of the treasurer showed that the contributions for the past year for foreign missions reached the sum of \$96,641; for home missions, \$57,369. The total, including the gifts to the Training School for the year amounted to \$197,143.63.

The grand total for the twenty-one years is \$1,849,672. One of the most interesting reports was that of the corresponding secretary, Miss Edith Campbell Crane. Emphasis was again laid on en-

listing the un-enlisted, on having all grades of societies organized, showing that there had been an increase of about 50 per cent in the number of Y. W. A.'s organized, an increase of Sunbeam Bands, the total number now being 2500. There have been 100 chapters of the R. A.'s reported, the credit of forming the first of these belonging to North Carolina.

The Home Board asks of the W. M. U. of the South \$85,000, a large part of this being for mountain school work; of the Y. W. A.'s \$8,500 for our immigrant work; of the Sunbeams \$8,500 for work among the Indians. The Foreign Mission Board asks of the W. M. U. \$115,000; of the Y. W. A.'s \$8,500 to pay for the beautiful property which the Board has bought at Shimonoseki, Japan; and of the Sunbeams, \$8,500 to pay the salaries of our missionaries in Africa.

Stress was laid on "Study, Service, Giving." That we use the mission study courses and the missionary institutes as means of better information; that we hold up before all our societies the need for personal service in our own needy communities, as expressing the spirit of the Master; and that a renewed effort be made to bring all our societies into line with systematic and proportionate giving. To this end we suggest that the State executive boards lay careful plans, adapted to their own work, for bringing to every member the value and the privilege of setting aside definitely for God's work not less than one-tenth of her income.

The most inspiring meeting was the one where returned missionaries with hearts on fire for their work, eagerly awaiting the day of their return, spoke to the assembly out of full hearts. Miss Pettigrew told of the medical work, Miss Hartwell of her work with her girls, showing us how human and like American girls are these sisters across the seas, Mrs. Chambers, Miss Kelly, Miss Wailden, Mrs. Britton and others each giving an interesting account of and

an earnest appeal for different phases of the work. Mrs. Brendel told us of the growing work among the Indians and Miss Campbell of her work with the foreigners in the mining towns where her smile brings her a welcome even when the speech is in an unknown tongue.

When Mrs. McLure, the principal of the W. M. U. Training School, at Louisville, told of how these girls give by genuine self-denial—she gave a living example of the truth that when one gives one's self then other giving will surely follow. Of the necessary \$20,000 for the first third of the endowment fund, \$13,000 has been raised. The Margaret Home has been, and is, a place of safety and of Christian training for the children of our missionaries, and it is often a haven of rest to the missionaries themselves when they are in this country.

The exhibition of methods and literature in connection with the W. M. U. meeting and also at the Convention Hall under Dr. T. B. Ray was helpful and suggestive. Mississippi's exhibit was one to be proud of.

The motto for the coming year is "The people that know their God shall be strong and do exploits." (Dan. 11:32). Is it not a call to larger service, to higher living?

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### Woman's Missionary Union.

(Auxiliary to Southern Baptist Convention, Assembled in Annual Meeting, Thursday Morning, May 13, 1909, in Louisville, Ky., at First Presbyterian Church, Fourth Avenue and York Street).

Miss Fanny E. S. Heck, of Raleigh, N. C., president of the Union, called the meeting to order. Mrs. S.E. Woody, of Louisville, led the devotional exercises. The enrollment committee previously announced, reported a representation by sixteen States. Miss Heck's annual report was deeply interesting, and will be given in full in some other issue. Miss Crane, corresponding secretary, also made her report in which it was clearly brought out that the Union has greatly broadened its aims by taking under its patron-

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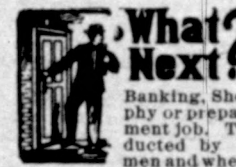
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age the Young Woman's Auxiliary, the Sunbeam Bands, and the Royal Ambassadors. The report of the treasurer, Mrs. W. C. Lowndes, of Baltimore, showed that the Union contributed last year to foreign missions \$96,641; to home missions, \$57,369. Total for all objects for the year \$197,143.63. The Union has contributed since its organization in 1888, \$1,849,672. The recommendations of the Sunday School Board presented by Dr. Frost, of Nashville, were adopted.

Mrs. J. N. Prestridge, of Louisville, led a mid-day prayer service.

Mrs. W. A. McComb, of Clinton, Miss., led the devotional exercises of afternoon session.

The recommendations of the Home Board, read and adopted, will be given out later. Mrs. M. B. McLure, principal of Woman's Missionary Union Training School, located at Louisville, read her annual report and talked of the work. Mrs. Julian S. Thomas, of Richmond, Va., presented the report of the Margaret Home at Greenville, S. C.

On Friday morning Mrs. W. J. Neal, of Georgia, conducted the opening exercises of the Union.

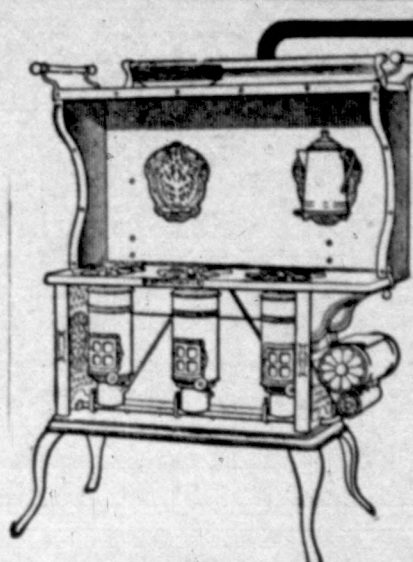
The recommendations of the Foreign Mission Board were offered and adopted. The reports from Sunbeam Bands and Royal Ambassadors were presented. A noonday prayer service was held. Woman's Missionary Union executive committee made recommendations. The committees on apportionment, obituaries, nominations, reported.

The afternoon session was given to reports of committees on Young Woman's Auxiliary, Board of Managers of Woman's Missionary Union Corporation, Literature, Editors, Plan of Work, Letter of Greeting to Missionaries, Press Resolutions, election of officers, unfinished business, adjournment.

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**Facts Concerning the Work Accomplished by Woman's Missionary Union in the Recent Convention at Louisville, Ky.**  
Friday, May 14, the last day of this convention of Baptist women, was filled with scenes and expe-



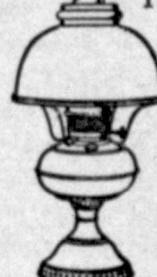
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iences of deepest interest. Miss Heck, president of the Union, requested Mrs. J. L. Burnham, of Kansas City, Mo., to lead in prayer for the mothers and members of the Union who were denied the privilege of attending this great meeting. The writer of these words has often heard Mrs. Burnham's voice lifted in prayer, and is sure that this petition was a fervent one. The officers of the Union were re-elected with the exception of two vice presidents, in whose places two other ladies were asked to serve.

The executive committee of the Union recommended as our motto for the coming year. "The people that know their God shall be strong and do exploits." Daniel 11:32. The committee laid great emphasis on the work of the young women, asking that they be continually encouraged and trained, and that when deemed advisable, they be asked to raise the State's apportionment for the Training School. The Sunbeam work was also brought prominently forward, with the recommendation that the children be encouraged to raise the apportionment for the support of the Margaret Home. The statement was made that there are now 992 societies of young women, and 2,500 Sunbeam Bands. Over 100 chapters of Royal Ambassadors have been reported. What a vast army of young laborers in the Master's kingdom!

Dr. Frost, representing the Sunday School Board, says to the members of Woman's Missionary Union: "We send also our word of appreciation for what you have done in behalf of the Sunday School Board, and the particular interests which have been committed to us. This Board also has had a remarkable year of success, with great advancement in all departments. We count the Woman's Missionary Union as one of the most efficient agencies which have combined to bring on this success. So for the future we shall need your help, as in the past."

The Home Board in its recommendations, says in part: "We ask the Union to raise \$85,000 for the new year. Of the amount to be raised by the women's societies, we ask that \$65,000 be raised for our mountain school work. We recommend that the

young women be asked to give \$8,500 for our immigrant work, and that the Sunbeam Bands be requested to raise \$8,500 for our work among the Indians." Some of the requests of the Foreign Board are as follows: "We recommend that the Woman's Missionary Union try to raise this year \$115,000; that the Young Woman's Auxiliary raise \$8,500 to pay for the beautiful property which the Board has bought at Shimonoseki, Japan; that the Sunbeam Bands raise \$8,500 to pay the salaries of our missionaries in Africa. Sisters of Mississippi, these are high ideals of missionary endeavor—yet we can accomplish our part if every one of us does her duty."

### This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

### A Song.

(By Henry Van Dyke).

Above the edge of dark appear the circles of the sun;  
Along the mountain ridges clear his rosy heralds run;  
The vapors down the valley go like broken armies, dark and low.  
Look up, my heart, from every hill  
In folds of rose and daffodil  
The sunrise banners flow.

O fly away on silent wing, ye boding owls of night!  
O welcome little birds that sing the coming in of light!  
For new, and new, and ever new,  
The golden bud within the blue;

And every morning seems to say  
"There's something happy on the way  
And God sends love to you."  
—Scribner's.

The following letter from Miss Emma Leachman, a city missionary of Louisville, Ky., is taken from the Baptist World. She speaks particularly of the need of second-hand clothing for the poor of that city, and the thought has come to me, that here is a great opportunity to do good.

## Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; no bad taste.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

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Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

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Southern Winter Rye Grass, single bushel \$140; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb.; \$19.00 per 100 lbs.

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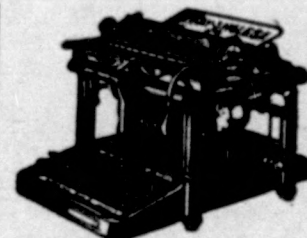
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Years ago, when we first began to send boxes to frontier missionaries second-hand clothing was used to a large extent in filling those boxes. Within a few years the idea has become prevalent that we should send only new clothes, or the material to make them. There may be some, even among us, who would be glad to help the faithful city missionary in her work.

Miss Leachman says: "I feel impressed to tell you of one phase of my work, as a city missionary; that is, the great demand for clothing among the poor families visited, not only by myself, but those visited by the young ladies of the Training School. The demand has increased and the supply decreased so noticeably that I feel burdened to tell you what you are missing by neglecting so great an opportunity at your own door. It is sad indeed to go empty-handed into the hundreds of desolate homes we visit, to pray with the inmates, urge them to go to church, to send their little ones to Sunday School, and not be able to help answer my own prayers. A poor mother called me up Saturday and asked me to meet her at the mission. That she must have some clothes for her fourteen-year-old boy. I told her I had nothing. She said, 'Oh, Miss Leachman, I must see you. My heart is breaking.' I met her; she told me her oldest boy (22 years old) had consumption; she had to give up work to wait on him, as he could live but a little while. Their only income was \$4.50 per week from the little boy—now his clothing was so bad he could not go to work. I told her I had nothing for her. She put her head on the table and sobbed as if her heart would break, and of course, that nearly killed me. I told her not to cry but to come with me to the second-hand store and I would buy the boy some clothes, myself. A beautiful young girl, seventeen years of age, had been persuaded by one of the young ladies of the Training School to give up her life of sin—to give Jesus her heart, and to try to make an honest living. When a position was secured for her she had no street clothes. She had been promised clothes, and we must keep our

promise. I had to resort to my already limited wardrobe and fit her out. On the following Thursday night she was in the gospel service, sitting by her mother, singing Christian songs. I have made two hundred and eleven visits in March in these desolate homes, most of them homes of sickness. They love to have me sing to them, pray with them and read the Bible, but there is another side to Christianity. It is one thing for you to turn me loose in Louisville, as your city missionary, but can't you put something in my hands, that I may help to answer my prayers?"

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### What Southern Baptists Read About Seventy Years Ago.

By W. P. Chambers.

I have before me a file of the Christian Index, running from Jan. 17 to June 20, 1839, inclusive. The paper was then printed at Washington, Ga., and was edited by Jesse Mercer and William H. Stokes. It was issued in pamphlet form, 16 pages, with two broad columns per page.

The address on these papers was written with pen and ink, and the postoffice, which was the county site, was fifteen miles from the subscriber's home. But he had a preacher brother whose itinerary took him by the court house twice a month, and so the papers were seldom more than three weeks old when received. The paper was sent to subscribers at \$2.50 per year in advance, "unless there was a willingness to pay \$3.00," and all arrearages were charged at \$3.00 per year. The editorials were signed "Sen. Editor," or "Jun. Editor." There is very little advertising matter—often less than one page, and that made up largely of proposed protracted meetings.

I have thought it might interest your readers to know what Southern Baptists wrote and read about seventy years ago, several years before there was any Southern Baptist Convention. We take the issue for May 9, 1839. The leading article (selected) is from Rev. Samuel Burder, D. D., and is a Memoir of Mrs. Ann Dutton,







oughly, cover closely and let it stand for two hours, then press the fluid out and hang over the line. In an hour it will be perfectly dry and clean. If it is necessary to economize closely it may be worth while to examine the old garments before buying new suits, as an old suit or a woolen dress skirt will often furnish plenty of good material for a small suit.

One economical mother fashioned a stylish suit for her small boy from a faded blue cloth suit of her own, but the pieces were first washed clean and then colored a rich dark blue with diamond dye for wool and a faded blue straw hat was renewed by dissolving some of the dye in a little alcohol and applying to the hat with a soft brush. When perfectly dry, the hat was given a coat of thin varnish and with a new lining and a band of ribbon it is as nice as a new straw hat and this stylish and serviceable outfit cost a very small sum of money.

M. H.

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### An Expression of Sympathy.

The Baptist Church and Sunday School of Collins, of which she is a member, hereby extend through its pastor and superintendent to Miss Ida Helen Duncan their sympathy, love and prayers in this hour made dark by the recent death of her mother at Oxford, Miss.

The Lord makes no mistakes.

J. T. Dale, pastor.

J. Q. Bass, Supt.

### A Hot Weather Luxury.

A Manhattan pudding is one of my own specials. Sprinkle one quart of raspberries with one cupful of sugar; cover, and let stand two hours. Mash, squeeze through cheese-cloth, and add one cupful of cold water, and lemon-juice to taste. Turn the mixture in a brick mold. Whip one pint of heavy cream, using a Dover egg-beater, and add one-half cupful of powdered sugar, one-half teaspoonful of vanilla, a few grains of salt and two-thirds of a cupful of walnut meats cut in small pieces. Pour the cream mixture over the fruit mixture to overflow the mold. Cover with buttered paper, buttered side up, fit on the cover, pack in finely crushed ice and rock-salt, and let stand three and one-half hours.—*Woman's Home Companion* for June.

### A Terrible Moment.

Willie (coming into the house breathlessly)—“Papa, hurry up! There’s a man with a wagon outside to see you about putting in the coal.”

Slimson—“Tell him I’m busy just now, Willie. I’ll go out and see him in a few minutes.”

Willie—“But you mustn’t keep him waiting papa. You don’t

know who he is. He is the father of the pitcher of our baseball team.”—*Woman's Home Companion* for June.

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